

TWIG TO BRANCHES.

Brother Sunderlin, in closing a letter, recently received, said: "This twig sends love to all the branches of the vine." We take this opportunity of sending it to such branches as are readers of the WATCH TOWER. It expresses a very beautiful sentiment, and shows the modesty of the "twig." This, as has previously been shown in the WATCH TOWER, is the right understanding of the word "branch," as used by our Lord. It is common to hear people speak of belonging to the Methodist branch of the church, or the Baptist, or other branches, thus recognizing the fact that THE CHURCH is not a branch, but a vine, composed of all truly united to Christ. A careful reading will convince anyone that Jesus recognizes no denomination as a branch. Jesus deals with us as individuals; each Christian who consecrates himself to Christ is a branch of the vine. "I am the vine, ye are the branches."

If all could know and appreciate this, it would make them less particular about having their names enrolled on earth, and more particular about having their "names written in heaven;" less careful about the "voice" and "authorities" of an earthly institution, and more careful about the authority and voice of the Master and Head, Christ. — "The head of every man (believer) is Christ, and the head of Christ is God." [1 Cor. 11:3.]

Well, we thought that most of the branches would appreciate Bro. S.'s sentiment, for Love is the essence of the branch as well as of the vine, and in answering him, we suggested that he write some for our paper, which would be one means by which he might add to the spiritual health, comfort and fruitfulness of some of the "branches." He has concluded to do so, and we have added his name to the list of

contributors on first page. This number contains two articles from his pen.

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QUESTION.

Do you, Brother Russell, fully agree with the articles from Bro. Jones' pen in last number?

Ans. – In the main, yes. Perhaps no two writers would express the same thoughts in exactly the same words, but the sentiments, etc., I endorse, as being in my judgment in harmony with the teachings of the Word. Let me guard you, however, against supposing that the change from natural to spiritual bodies will be either a gradual one, or one of which you might be in doubt. We shall be "changed in a moment, in the twinkling of an eye," and it will be a radical change. No longer, natural, earthly, weak and corruptible, but powerful, spiritual, incorruptible, immortal – "like unto Christ's glorious body;" though appearing (as seems to be taught in the types) for awhile to mankind in general, as though we had not been changed. When thus changed, we can see all others on the spiritual plane, the Lord, the prophets and resurrected saints and those similarly changed. The veil will be only to those on the natural plane. Therefore be not deceived into supposing either yourself or others changed until you can do as Jesus said everyone born of the Spirit can do, and as he did when he was born from the dead, viz.: Go and come like the wind, and no man know whence you came or whither you went. "So is every one that is born of the Spirit." Jno. 3:6.

How beautifully clear it is that our change from natural to spiritual conditions is not the marriage but a preparation for it. The Bridegroom is since His resurrection a spiritual body, and how fittingly proper it would seem that the bride should be changed to the same

image and nature before sharing the glory of power with him – the marriage.

Other questions and articles crowded out this month.
